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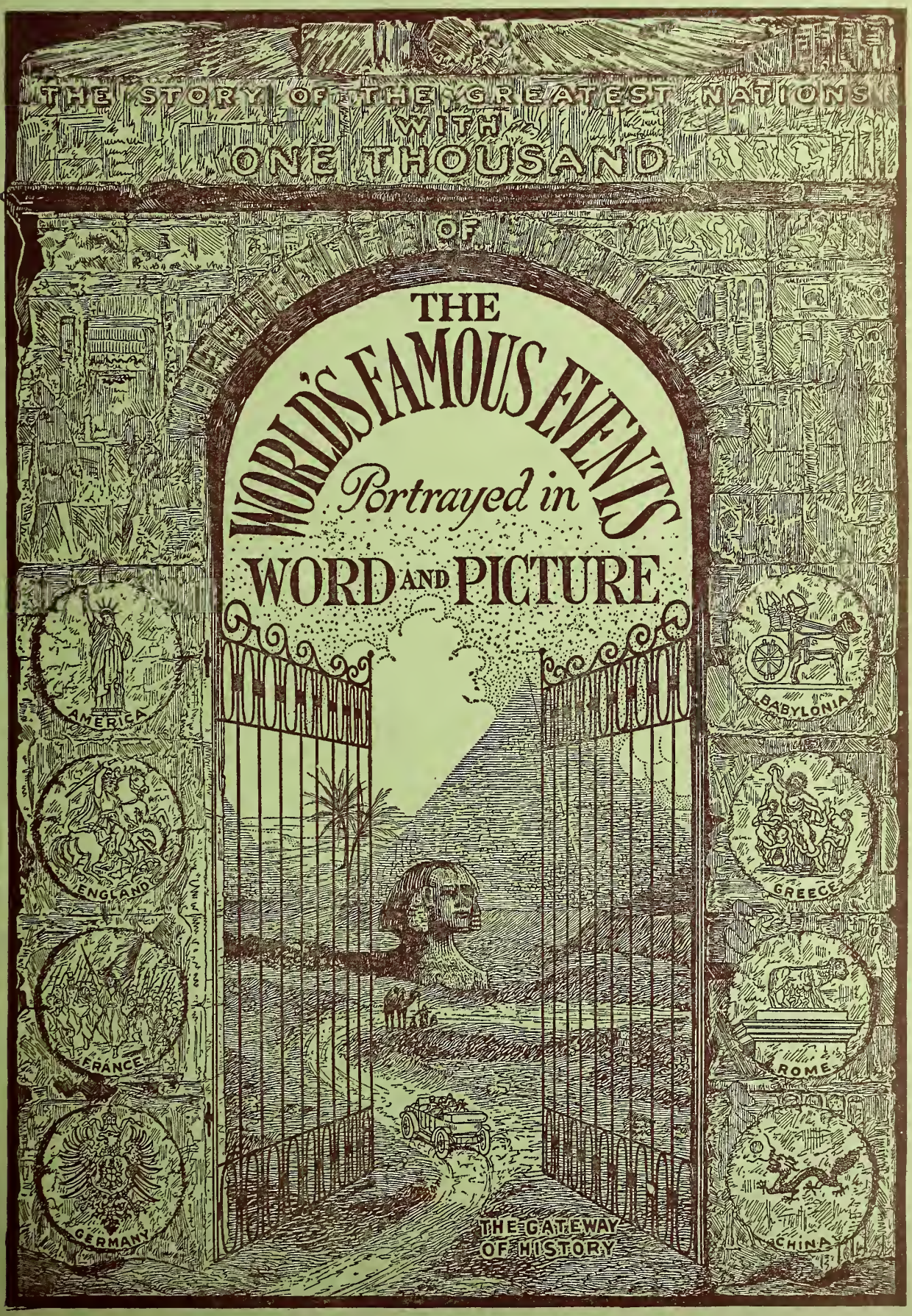
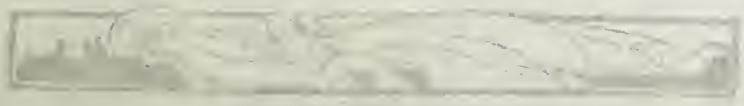




"ON TO PEKING!"

(Advance of the Victorious Foreign Troops to the Rescue of the Legations)

From a drawing by the German artist, Otto Gerlach

THE moment the Chinese forces beleaguering Tien-tsin had been swept away, the long delayed advance to Peking was resumed. By this time it was August, and for nearly two months no word whatever had been heard from the foreigners in Peking. All over the civilized world there was widespread anxiety as to their fate. We know now that attacks were made on them in the streets early in June, and that members of both the German and the Japanese embassy were murdered. The bulk of the foreigners then entrenched themselves in the legations, gathered the few Chinese Christians around them, and there defended themselves. The attacks against them were not vigorous. Most of the Boxers were fighting the foreign troops outside of Peking, and the regular Chinese forces took no part in the rioting within the capital.

Resistance to the foreign advance had been practically broken at Tien-tsin. Reinforcements had brought the foreign troops up to a total of over twenty thousand, and the whole civilized world joined with these men in crying out eagerly that they should march "on to Peking" to rescue the legations. The marching columns had still to encounter large numbers of Chinese who fought them desperately; but each attack was swept aside, and each hastily erected entrenchment was stormed. On August 14th the advancing soldiers stood before Peking, their pathway barred by its towering, massive walls and strongly fortified and guarded gateways.

VIII-37

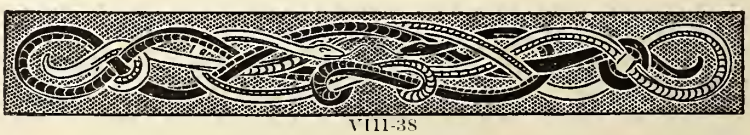
THE STORMING OF PEKING

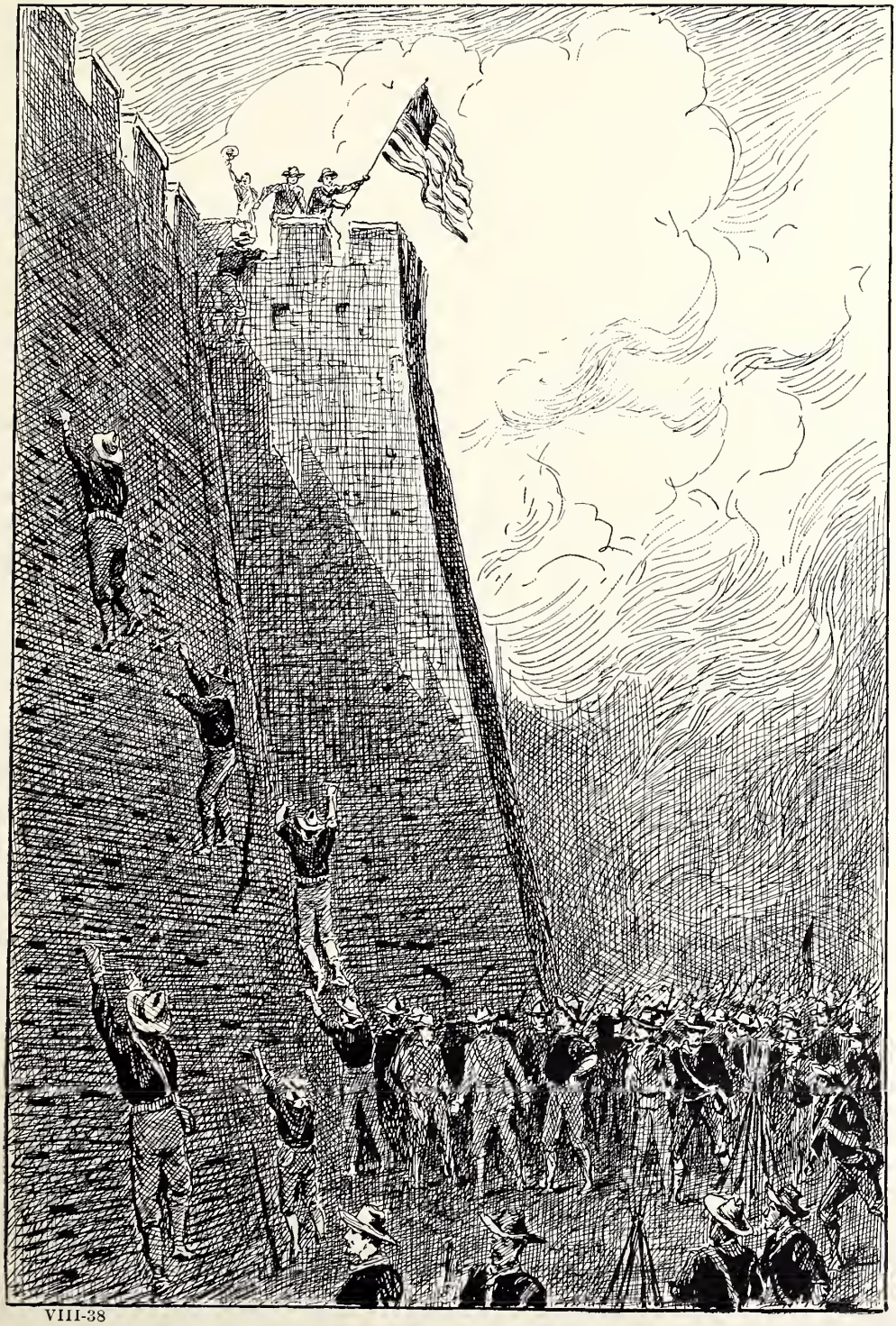
(American Troops Climbing the Crumbling Walls of the Ancient City)

From a sketch made by one of the American soldiers

IN 1860 the English had stormed Peking with but feeble resistance; but the Chinese of 1900 had learned modern warfare. Nevertheless, the honorable rivalry which had existed among the troops of all the nations as they fought side by side in this campaign against China, showed at its strongest in the eager effort of each set of soldiers to be the first to assail the walls of Peking.

The commanders agreed to wait until daylight on August 15th, and then storm the city on all sides at once. This was done, the attack being begun almost independently from every direction by each force that reached the walls. Probably the first to gain actual entrance were the Russians, who, indeed, had forced their way into the outer city the evening before, but were driven out again with heavy loss. Now they recommenced their attack upon the southern gate, and forced an entrance there. The Americans meanwhile approached the blank wall towering far above their heads. Finding it full of cracks and crevices some of the most venturous spirits scaled its face and then hurriedly aided their comrades up by means of ropes. Thus there were enough of them at the summit to resist attack, before the Chinese saw them. Thus from every direction the allies poured into the city and fought their way through wildly tumultuous crowds to the legations. All of these were saved. They had lost only about sixty of their defenders during the months of siege, while the relieving troops had lost many hundreds, and of the Chinese themselves uncounted thousands had been slain.





VIII-38

THE RETURN OF THE EMPRESS

(The Manchu Court After Fleeing From Peking Returns in Full Pomp)

From a drawing by the German artist, Otto Gerlach

WE can give but little praise to the conduct of the allied troops once they had finished their gallant achievement of storming the Peking walls. The unarmed and bewildered Chinamen were many of them slain; then plundering began. The loot is said to have been enormous. The royal palace was broken into, and many of its most ancient treasures disappeared. The head officers of every nation strove to repress their men, but for several days Peking resembled some mediæval city suffering sack by the savage soldiery of that day.

Meanwhile, what had happened to the Chinese Empress and her court who had encouraged the Boxer movement? When the foreign troops began their actual attack upon the walls, the Empress and her suite marched forth from the royal palace surrounded by their most devoted Manchu regiments. They forced a passage through the crowds of terrified Chinese by firing rifle volleys into them; and thus as the Europeans entered the city from three sides, the Empress fled by the other. She and her followers did not stop till they were six hundred miles away in the far western city of Sian-fu. From there they opened negotiations with the allies, protested their entire innocence of the deeds of the wicked Boxers, and agreed to whatever terms of arrangement the Europeans demanded. When assured of their personal safety the Manchus returned to Peking more than a year later. The Empress resumed her autocratic rule over a nation which had never loved the Manchus and now hated them almost as bitterly as they did the Europeans.

VIII-39

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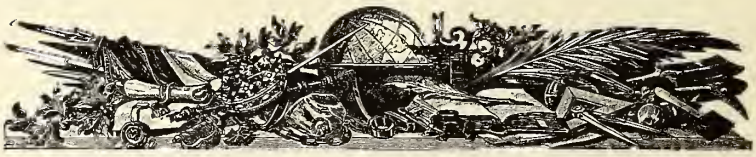


CHINA APOLOGIZES TO GERMANY

(Prince Chun Brings His Country's Regrets to Emperor William II)

From a painting by the German artist, Wm. Pape

MANY and humiliating were the atonements the Chinese government had to make for the Boxer outrages upon foreigners. The most noted of the victims slain in Peking had been the German minister of state, Baron von Ketteler. So Prince Chun, a younger brother of the Emperor, and usually regarded as the favored mouthpiece of the Empress, was compelled to journey to Berlin and there present to the German Emperor China's formal apology and regret for Baron von Ketteler's murder. A similar envoy was sent to Japan to apologize for the murder of a minor member of her legation. Yet another atonement most galling to the Chinese was that they were compelled to erect monuments of regret in the graveyards of the foreigners in China. There was also a very heavy indemnity to be paid. Indeed, the sum exacted was so obviously beyond China's power to pay, that the United States government won Chinese gratitude by remitting its share of the indemnity, a step that led to somewhat similar action in Europe.

During the years that followed 1900, China seemed thoroughly cowed by Europe and offered little resistance when other demands were made on her. She allowed Russia to take possession of Manchuria unopposed. Japan, however, interfered and by defeating the Russians roused China to the hope that she also might learn the necessary art of fighting. In 1905 China sent officials abroad to study, and in her own schools substituted modern studies for the ancient teachings of Confucius. Thus the death of the aged Empress Tsi-hssi, in 1908, marked also the beginning of a new règime.

VIII-40

THE CHINESE REBELLION

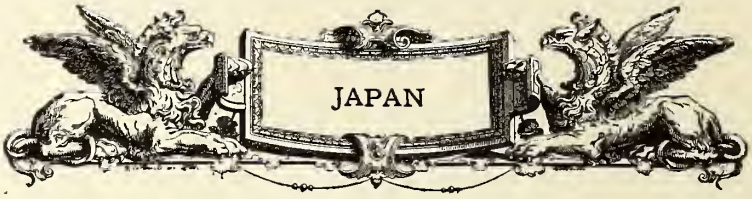
(The Capture of Nanking)

Drawn by Frederic de Haenen from a sketch made at the time

EVEN China has at last awakened to modern life, has cast off its ancient cumbersome government and become a republic. The active movement for this began as recently as 1910, when the Manchu sovereigns, who had held the land as foreign conquerors for three centuries, felt the pressure of their people's discontent and granted them a National Assembly. When, however, this assembly attempted to interfere with the despotic rule of the Manchu leaders, it was promptly told that its duties were only "advisory." It could command nothing. Then rebellion began, a sort of passive resistance at first, starting in August, 1911, and gradually spreading everywhere through the south of China. A republic was organized in Shanghai, and the rebels planned to seize possession of Nanking, which had been the ancient capital of China before the Manchu conquest. It was now to be the capital of a new China. On November 28, the patriot forces stormed the East Gate of the ancient city and after vigorous fighting drove the royalists from the town.

That was the death knell of the Manchu government. The republicans chose a "president of the republic of China," Sun Yat-sen, a learned doctor who had been educated in America and who had really organized the rebellion. In 1912 the Manchus formally abdicated, leaving as ruler of northern China a native regent, Yuan-Shih-kai. By 1913 his government and that at Nanking had fraternized, and Yuan-Shih-kai was everywhere accepted as president of China.

VIII-41



JAPAN'S ABORIGINES

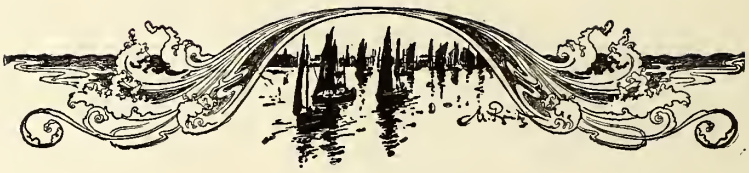
(The Ainos engaging in Their Most Ancient Tribal Ceremony)

From a painting in 1901 by C. de Jankowski

JAPAN has had one great advantage over China in the far East, in that her people were much quicker to recognize the value of the Western civilization when it was thrust upon them. Hence they acquired military strength more rapidly than China; and, despite the vast size and population of the latter empire, Japan is to-day the foremost Asiatic power. Englishmen speak of her as the Great Britain of the East; because the two countries have the same military advantage in that they are islands lying off the coast of a great continent. This fortunate position gives them every facility for trade with the multitudes around them, yet they are secure against invasion except by ships. Hence Japan has become, like England, a naval power.

Yet the Japanese are themselves invaders of their land. They entered the beautiful islands as a wandering tribe far back in the old days when Rome was in her infancy. They found in the land a strange race of aborigines called the Ainos, and the two nations fought for many centuries, until the Ainos were slowly crowded northward into the coldest regions of northern Japan. Here they still live, though they have lost their fighting qualities and are the most peaceful of mortals. Only once in every year do they seem to return suddenly to their ancient ferocity. They have a strange annual ceremony of attacking a bear, which is a tiny animal in Japan, more like a dog. This little beast the Ainos shoot with arrows, raging at him and shrieking most furiously. This is their most ancient custom, perhaps a survival of days when men fought the beasts upon equal terms.

VIII-42



AMATERASU

(The Ancient Sun Goddess of Japanese Legend)

From a painting by the French artist, Paul Quinsac

THE Japanese regard themselves as a younger branch of the great Chinese race, and they are obviously of the same parent stock, though the Japanese resemble also the Malays, so that perhaps they are really a mingling of these two stocks. Old Japanese legends represent their ancestors as being a wandering tribe upon the Asiatic mainland and entering Japan from Corea. They came in days when China was already an ancient and long established empire, and doubtless they were a frontier tribe under China's dominion.

They were originally, say the Japanese, children of the Sun, and their most ancient religious worship is of the sun goddess Amaterasu. This fair goddess mother left her children; so they set out journeying toward the dawn, the land of the earliest sunshine, to search for Amaterasu. It was this search which brought them to Japan, the most eastern land. Its native name, "Dai Nippon," means country of the rising sun.

Apparently, therefore, their sun worship was a form of ancestor worship, which is called Shintoism and is the basic religion of Japan to-day. In later ages Confucianism reached them from China, and then Buddhism. They absorbed both of these faiths and to some extent superimposed them upon their own, without abandoning the worship of their ancestral ghosts. Indeed it is this faculty for absorption, for adopting the new while retaining the old, which makes the most marked characteristic of Japan to-day.

VIII-43

NINTOKU PITIES THE JAPANESE

(The Emperor Interrupts His Sports to Study the Sorrow of His People)

After a painting by F. Frenzem

GRADUALLY the Japanese waxed numerous and powerful. Toward the close of the third century of the Christian era they had become so strong that they recrossed to the almost forgotten mainland and conquered Corea. This conquest was probably no more than a plundering raid, but its influence upon the Japanese was very great. Through Corea they learned much of the wisdom of China, and made it their own. Their rulers took to themselves the title of Emperors, and instead of being mere military despots, began to recognize their duty toward the people.

The first Emperor educated under Chinese precepts of justice and duty, that is under Confucianism, was Nintoku. Of him the pretty story is told that one day while he was out hunting with some of his court he came to an open space whence he could look down upon his capital city. It was a bleak autumn day but no smoke rose above the city to tell of warmth within the houses. Nintoku asked his courtiers why this was so and was told that the people could not afford fuel as they must pay everything to him. Smitten with shame Nintoku at once proclaimed that he would accept no tribute whatever for three years. Nor did he, though he and his court as well almost starved. The people watching his misery, crowded to him with entreaties that he would accept food at least as a gift from their now bounteous stores. But the Emperor clung firmly to his purpose until three untaxed years had made his people prosperous. Thereafter he drew easily from their abundance more than he had before wrung from their poverty.

VIII-44

YOSHITSUNÉ, THE NATIONAL HERO

(The Victories of Yoshitsuné Stir the Jealousy of His Older Brother)

From a drawing by the French artist, Alphonse de Neuville

DURING the middle ages, the Emperors of Japan gradually became mere figure heads. As there was no foreign foe to fight in Japan, the only practiced fighters were the men who lived along the northern frontier of civilized Japan, where they still battled against the savage Ainos of the north. Thus the generals of this frontier gradually became the most powerful men in the state. All real rule passed to them, and the Emperors became mere puppets in their hands.

Among these military lords was Yoshitsuné, the favorite figure of Japanese romance. He served under his older brother Yoritomo, and led his brother's troops in many battles against rival houses. Through these feudal wars and their fierce adventures, Yoshitsuné finally brought his house to the foremost place in the land. At length he gathered a fleet of seven hundred Japanese junks and with these fought Japan's greatest naval battle against all the united enemies of his family. Victorious after a terrific contest, Yoshitsuné came to lay the spoils before his elder brother, and hail him as the sole remaining power in Japan. But the brother saw that there still remained a power greater than his own, that of Yoshitsuné, whom the people all would follow anywhere since they believed him to be invincible. So the elder brother frowned gloomily upon the younger, and Yoshitsuné took the warning and fled. The attendants of Yoritomo pursued and hunted him down and slew him; and so Yoritomo remained in solitary power over Japan as its "Shogun" or chief general.

VIII-45

THE TARTAR INVASION

(The Army of the Tartar Emperors Destroyed by the Japanese)

From a drawing by the French artist, Alphonse de Neuville

CHINA you will remember was conquered by the Tartars in the thirteenth century, and Kublai Khan, the mighty Tartar chieftain, finally became accepted as the rightful Emperor of all China, a wise and beneficent ruler under whom his people prospered. Marco Polo, the celebrated Venetian traveler, came to his court, and there heard tell of these wealthy and civilized islanders who lived still farther to the eastward. He learned also that Kublai Khan intended to bring the Japanese under subjection to his universal empire; but the Venetian did not hear of the result.

Kublai Khan first sent an embassy politely summoning the Japanese to acknowledge his authority, which doubtless would have been lightly exercised. To his surprise and anger his summons was rejected by the islanders with scorn. So Kublai Khan gathered all the fleets of China to transport an army of his Tartars to Japan, intending to make a terrible example of these ignorant islanders who would defy his invincible strength. The Japanese met the invaders on the shores of Kyushu, their southern island, and defeated them in a tremendous battle. The Tartars were compelled to seek safety on their ships; and a typhoon arose and wrecked these, so that the entire expedition was destroyed. Kublai Khan bowed to what he declared was the will of the gods that his empire should not extend across the seas.

Japan, triumphant in her isolation, has never had to meet any other armed invasion.

VIII-46

HIDEYOSHI DEFIES THE CHINESE

(The Chinese Envoy Proclaims Japan a Vassal State)

After a Japanese painting

IN the year 1582 a Japanese general, Hideyoshi, defeated all his rivals and became absolute master of Japan, though still retaining a nominal Emperor of the royal family. Hideyoshi is among the most celebrated of the Japanese. He was a man who by valor and ability worked his own way to the front, and then boasted of his low rank, carrying before him as his standard a peasant's water gourd. After every victory over some aristocratic general, Hideyoshi added another gourd to his standard, until he had a great mass of the humble vessels borne before him as he marched.

Having achieved the mastery of Japan, Hideyoshi revived his country's long forgotten suzerainty over Corea. That country was now tributary to China; but Hideyoshi invaded it and laid it waste. Chinese troops came to rescue Corea, but these also were defeated. Then Hideyoshi made a surprising offer. He wanted to do away with his puppet rulers and become in his own name Emperor of Japan; he believed the Japanese people would acquiesce in this if he had authority for the deed from the highly revered Chinese Emperor, the ancient "Son of Heaven." So Hideyoshi offered to surrender the province of Corea to China, in exchange for the title of Emperor. The "Son of Heaven" readily agreed to this; but the haughty envoys he sent to Japan named Hideyoshi not an independent Emperor, but a mere viceroy of the Chinese. He was furious, drove the Chinese envoys from his land, and began a most savage ravaging of Corea, in the midst of which he died.

VIII-48

remarkable document in which little Pu-yi blamed himself for everything that had gone wrong and promised hereafter to be wholly guided by his people's wishes.

By this time, however, the fast spreading revolution had involved all southern China. At first the troops of Yuan had been successful in seizing Nanking, the ancient Chinese capital, and some other revolting cities. But they were themselves in more or less sympathy with the revolt. At Wuchang they were met by envoys from the rebels and persuaded to withdraw peacefully. As other regiments hurried from Peking toward this center of revolt, they were similarly turned aside. Apparently the combat was to be merely one of courtesy. On November 8th, Canton, the metropolis of the far south, was the first city to take the decisive step of declaring itself a republic. Other cities followed. Shanghai, the great commercial metropolis of central China, joined the seceders and was chosen as their temporary capital. Then as an assertion of their complete break from the Manchus and the re-establishment of native Chinese rule, the republicans attacked Nanking, the ancient Chinese capital, which was held by the troops from Peking.

At Nanking there was some real fighting, about all that the revolution saw; but the Peking troops soon retreated, and Nanking was triumphantly entered by the republicans (November 29th), and declared to be their capital. They elected a temporary president, Dr. Sun Yat Sen, a scholar educated in America and a chief organizer of the movement. For minister of foreign affairs they selected our old friend the Ambassador to America, Wu Ting-fang, who had been active throughout the revolt. For a moment it really seemed as if China would break into two countries, a constitutional kingdom under Manchu sovereigns in the north, and a republic in the south.

All Chinamen, however, felt that such a division would be a national disaster. Earnest efforts were made by the two opposing governments to come to some form of compromise. The Peking government even went so far as to offer to submit the whole matter to a national vote, the Manchus promising to abdicate if the vote was against them. But nothing short of republicanism would now satisfy the south. Many people of the north also desired a republic, and Yuan Shi-kai with his loyalty to the ancient kings began to be looked on as the only prop of their falling fortunes, the only obstacle to a full republic. In January of 1912 three successive bombs were hurled at Yuan in the Peking streets.

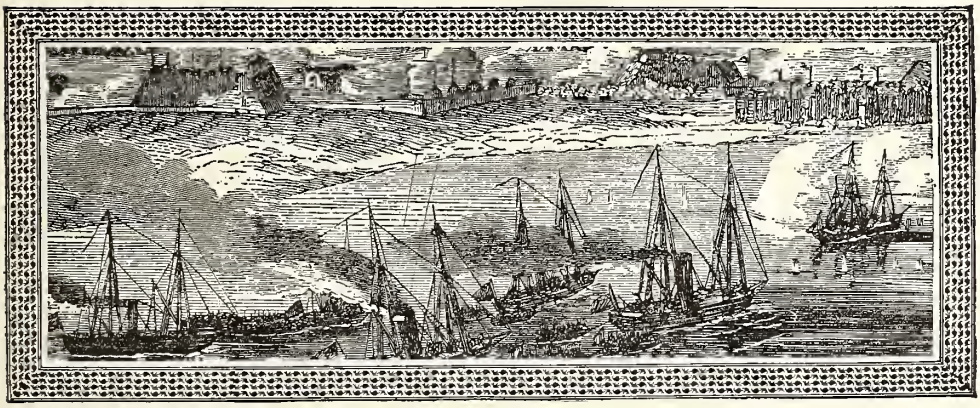
Prince Chun must have seen that further struggle was useless. In February he yielded and announced the abdication of little Pu-yi and the complete surrender of the Manchu throne. In return he and his son have been given possession of several palaces and much treasure, so that they, who once were

kings, are still great nobles. At the same time as this abdication, Sun Yat sen, the president of the south, resigned also, withdrawing in favor of Yuan Shi-kai. This great leader's course had won him the seeming confidence of all parties, and he was now universally named as provisional president of the new republic. Its existence was thus established on February 15, 1912.

The difficulties of the new government were, however, manifold. It rejected as its banner the ancient dragon flag of military power, and substituted a new flag of five stripes, typifying the union of the five races of the empire. A crimson stripe stands for the Mongols, a yellow one for the Chinese, a red one for the Manchus, and then blue for the Mahometans of the south, and black for the Thibetans of the far west. But this union scarce extends beyond the flag. Manchuria is little likely to be freed from the grip of Russia and Japan. Mongolia has long been discontented with Chinese rule, and some of its cities had already during the tumults of 1911 declared their independence. When in the next year troops were sent there to re-establish China's authority, Russia, which has long had an eye on Mongolia, interfered and prevented the use of force. Even Thibet showed a leaning toward independence, in which she has been upheld by England. So that the chances of the Chinese republican flag ever floating over the full extent of the ancient empire are very small.

Internally, too, the new government has had to face many difficulties. The patriots of the south were determined that Nanking should be the capital, and they only yielded in favor of Peking temporarily and unwillingly. The Nanking assembly was invited to come bodily to Peking and unite with the provisional assembly there until a regular government could be elected. This they finally agreed to do. But they still looked to Sun Yat Sen as their true leader. Only by going to Peking himself and patriotically insisting on every one's supporting Yuan Shi-kai did Sun Yat Sen finally draw his devoted followers into line.

In 1912 a Constitution was drawn up. In 1913 elections under this were held. To us of America it seems a somewhat disappointing document. It restricts suffrage by property qualifications and also by educational ones, so that probably not one person in a hundred in China, scarcely one man in twenty of adult age, can vote. Nevertheless the voters do represent the thought and energy and intelligence of the country. Even these voters, however, do not directly choose their president. He is elected, as in France, by the members of the national assembly. These gathered in Peking in October, 1913, and elected as the first regular president of the Chinese Republic, Yuan Shi-kai. His long labors well deserved this crowning honor.



FORCING THE ENTRANCE OF THE PEI-HO IN 1860

CHRONOLOGY OF CHINA

C. 2637 to 2197—Semi-Mythical Period. 2197—The Hia dynasty began. 1122—The Chow dynasty began (authentic history). 551—Confucius was born. 479—Confucius died. 255—The Tsin dynasty began. 220—The Great Wall was begun and completed in five years; destruction of Chinese literature. 202—The Han dynasty began.

A.D. 220—Division of the country into the Three Kingdoms. 265—The Later Tsin dynasty began. 618—The Tang dynasty began, with the wise Emperor Li-yuen, who was succeeded by the great Tai-tsung; during the seventh century important canals were built and the Han-lin college founded; near the end of the ninth century the fashion of binding the feet of female children came into practice. 907—End of the Tang dynasty, which was followed by five small dynasties; during these years printing was practised by the Chinese, and the Tartars gained a foothold in North China. 960—The Sung dynasty began, with Tai-tsu; encroachments of the Tartars. 1155–1227—Remarkable career of Genghis Khan. 1260—The Mongol or Yuen dynasty began, with Kublai Khan as emperor; construction of the Great Canal; first visit of Europeans. 1368—The Ming dynasty began, with reign of Hong-wou or Tai-tsu; Peking made a principality, and capital transferred to Nanking; Emperor Yung-lo removed it back to Peking. 1516—Chinese ports first visited by European ships; small settlement of Portuguese about A.D. 1550. 1570—Unwelcome arrival of two Spanish missionaries. 1571—Accession of Wan-

lieh, originator of the "Red Book;" irruptions of the Manchus, culminating in their declaration of war against the empire. 1625—Settlement of the Dutch at Formosa. 1637—First English ships arrived at Macao.

1644—The Manchu or present Tartar dynasty began, with Shun-chi emperor. 1655—Russia attempted to establish commercial relations with China; war over disputed Siberian territory followed; two Christian churches built in Peking. 1661—Kang-hi became emperor. 1692—Kang-hi decreed free exercise of the Christian religion; the grateful Jesuit Verbiest taught the Chinese the art of making cannon, and corrected the calendar. 1699—Tea trade opened with England. 1722—Kang-hi died, after having prepared two great dictionaries and the "Sacred Edict," and compelled the Mongols to remove to the territory beyond the Great Wall. 1728—A Russian college was established at Peking. 1735—Yung-ching, Kang-hi's successor, who banished the Jesuits, died and was succeeded by his son, Kien-Lung; during his reign conquests were made in Western Tartary and Thibet was acquired. 1770—Raid of the Miau-tsz. 1771—By dissolution of the *hongs*, Chinese merchants became free to trade with Europeans. 1793—A British embassy marked the first direct intercourse between the courts of Great Britain and China. 1795—Kia-king became emperor, and his dissolute rule gave rise to the Triad Societies, working against the government; the Catholics were persecuted and robbers infested the land. 1821—Tau-Kwang succeeded his father; uprisings ensued among the Tartars and the Miau-tsz. 1834—The traffic in opium with England was forbidden and smuggling began. 1835—The Miau-tsz war ended.

1839—The Chinese destroy all the opium in British warehouses at Canton; the English seize Hong-kong. 1840—The British fleet captured Ting-hai and Macao and advanced against Peking; the emperor offered peace. 1841—Edict issued that all the British ships and people should be destroyed; capture of the Bogue forts by the English; Canton surrenders to them (May); Amoy taken (August); Chu-san, Chin-hai and Ningpo yielded (October). 1842—British fleet entered the Yang-tse-kiang River and attacked Chin-kiang in July, thence proceeded to Nanking; a treaty granted England cash indemnities, the island of Hong-kong, the opening of the ports of Canton, Amoy, Fu-chau, Shanghai and Ningpo, and the release of all prisoners; the "Opium War" ended. 1844—The United States minister effected ratification of the treaty of Wang-hai. 1846—British war vessels captured the Bogue forts; the Manchu army was routed and the city of Kashgar captured by insurgents; troubles thickened around the emperor. 1850—Hieng-fung succeeded Tau-kwang; famine and pestilence devastated the land; beginning of the Taiping rebellion. 1853—The entire Manchu garrison at Nanking was slaughtered. 1857—Serious trou-

bles with England resulted in the bombardment of Canton by the British and French. **1858**—The allies advance on Peking; stopped by treaty of Tientsin. **1859**—Allied ships driven back from the Pei-ho River. **1860**—The Pei-ho forts destroyed by the allies and Peking surrendered; Ningpo and Peking recaptured from the rebels by the imperialists; cessions of the Chinese to Russia. **1861**—Tungche became emperor. **1862**—General Ward was killed after many victorious fights with the insurgents. **1863**—Captain Charles Gordon took command of the imperialist forces. **1864**—Nanking taken from the rebels. **1873**—Trouble between the Annamese and the French in the Red River delta. **1874**—France secured a nominal protectorate over Annam.

1875—Kwang-su became emperor, under regency of the empress dowager. **1882**—A French fleet arrived in the China Sea. **1884**—The French commander killed near Hanoi; soldiers sent into Annam: China renounced her claims to Annam by the Fournier treaty, and allowed trade along the frontiers; new troubles arose. **1885**—The preliminaries of peace were arranged. **1887**—More satisfactory terms were secured by France; Kwang-su became ruler in fact; revolt of natives against the improvements instigated by foreigners; persecution of missionaries and their converts. **1891**—Alarming riots along the Yang-tse-kiang; attack on foreigners at Wahu, Nanking, Wusueh and other towns; rebellion in Eastern Mongolia. **1894**—War between China and Japan. **1895**—Conclusion of the war; destruction of missionary property at Ching-tu; massacre of Protestants at Fuh-kien. **1897**—Russia acquired Port Arthur and Talien, with right to build railways; the Boxer uprising began in Shan-tung; territorial concessions were made to European countries. **1899**—June 9, the empress dowager commanded by the Powers to suppress the Boxers.

1900—June 12, the Japanese chancellor of legation murdered at Peking; all foreigners besieged; June 17, the Taku forts captured by the allies; June 20, Baron von Ketteler, the German minister, assassinated; June 21, Tientsin shelled by allied warships; July 13–14, Tientsin captured; August 4, a force started for Peking to relieve the legationers; August 14, capture of Peking; negotiations for peace; General Chaffee given full power to act for the United States government.

1901—January 12, Li Hung Chang and Prince Ching signed the preliminary note of demand; February, the Powers agreed to acquire no territory in China without international consent, and several Boxer leaders were executed in Peking; May, demand of the Powers for indemnity agreed to by China; September 4, official apology of China to Germany for the murder of Baron von Ketteler; September 17, Peking restored to the Chinese; November 7, death of Li Hung Chang. **1902**—Return of the Chinese court to Peking; England and Japan formed an alliance to prevent the partition of China and to secure

the policy of the "open door" for other Powers; revolt in South China; foreign governments accept the proposal of the United States to scale down their indemnity demands; the Chinese Minister Wu Ting-fang recalled. 1903—Renewed Boxer outbreaks in the distant provinces, easily suppressed. 1905—Ancient system of education overturned; modern schools established. 1906—Opium trade partly suppressed; trouble with France in Tonquin, and England in Thibet. 1908—Death of the Empress Tsi-hssi, and the Emperor Kwang-su; installation of Pu-yi. 1909—Establishment of the modern university at Peking. 1910—Beginnings of representative government, establishment of councils in each province and of a National Senate; widespread demands for a constitution. 1911—Cabinet government established under Prince Ching as prime minister (May); revolt begins at Wuchang (Oct.), Yuan Shi-kai made dictator summons a National Assembly; Canton declares itself a republic (Nov.), all southern China joins the republican movement, Nanking stormed and made the capital; (Dec.) Sun Yat Sen made provisional president of the Republic. 1912—Agreement reached between north and south China; the Manchu royal family abdicates; Yuan Shi-kai made temporary president of reunited China (Feb. 15); Peking made the center of government; Russia upholds Mongolia in revolt. 1913—Elections held under the new government; the assembly elects Yuan Shi-kai the first regular president of the Chinese republic (Oct. 6); the United States is the first country to recognize and welcome him. He dissolves his parliament.

RULERS OF CHINA

Semi-Mythical Period begins with Hoang-ti 2637 B.C.; closes with Yu, the ninth Emperor, 2197 B.C.

The HIA Dynasty begins with Yu, 2197 B.C.; closes with Kia, the sixteenth Emperor, 1776 B.C.

The CHANG begins with Ching Tang, 1776 B.C.; closes with Chou-sin, twenty-eighth Emperor, 1122 B.C.

The CHOW begins with Wou Wang, 1122 B.C.; closes with Nan Wang, thirty-fourth Emperor, 255 B.C.

The TSIN begins with Chow Siang, 255 B.C., closes with Tsoupa Wang, the seventh Emperor, 202 B.C.

The HAN begins with Kaotsou, 202 B.C.; closes with Hien-ti, the twenty-sixth Emperor, A.D. 220.

Period of the Three Kingdoms, during which various minor princes ruled, lasted from 220 to 265.

The Later TSIN begins with Vou-ti, 265, and closes with Kung-ti, the fifteenth Emperor, 420.

The SONG begins with Vou-ti, 420, and closes with Chun-ti, the seventh Emperor, 479.

The Tsi begins with Kao-ti, 479, and closes with Ho-ti, the fifth Emperor, 502.

The Leang begins with Vou-ti, 502, and closes with King-ti, the fourth Emperor, 556.

The Chin begins with Vou-ti, 556, and closes with Suen-ti, the fourth Emperor, 580.

The Soui begins with Wen-ti, 580, and closes with Kung-ti, the fourth Emperor, 618.

The Tang begins with Li-Yuen, 618, and closes with Chao Hiuenti, the twentieth Emperor, 907.

Five Small Dynasties follow, the Later Leangs (907-923); the Later Tangs (923-936); the Later Tsin (936-947); the Later Han (947-951); the Later Chow (951-960).

The Sung begins with Tai-tsu, 960, and closes with Chuliang, the twenty-second Emperor, 1161.

The Kin dynasty began to rule in Northern China 1115, concurrently with the Sung in Southern, and closes with Gaitsong in 1234.

The Mongol, or Yuen, begins with Chi-tsu (Kublai Khan), 1260, and closes with Shun-tsung, the eighth Emperor, 1368.

The Ming begins with Hongwou, or Tai-tsu, 1368, and closes with Hwai-tsung, the eighteenth Emperor, 1644.

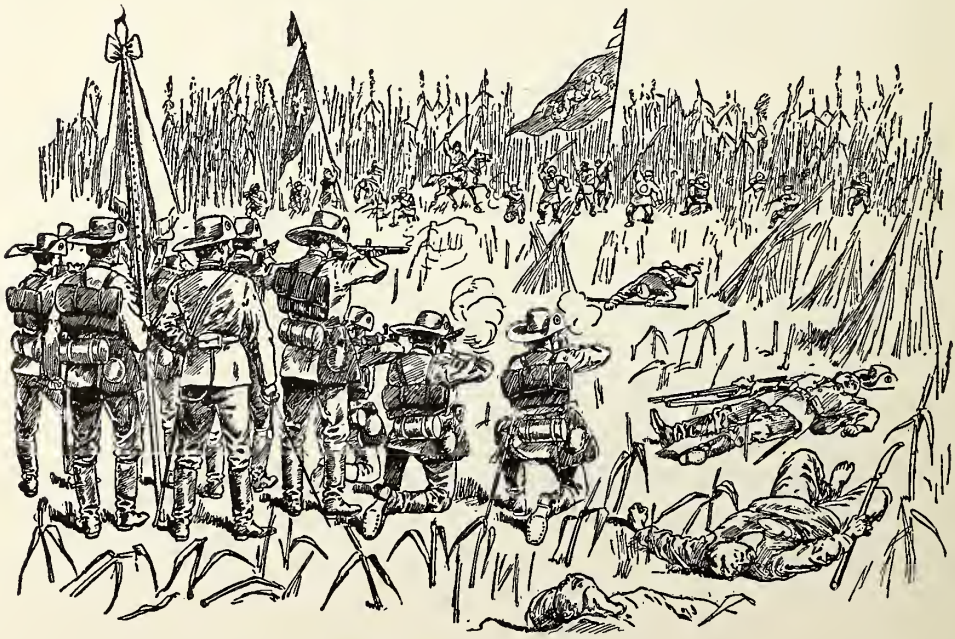
The Manchu or Tai-tsing.
Shun-chi, 1644.
Kang-hi, 1661.
Yung-ching, 1722.
Kien-lung, 1735.
Kia-king, 1796.
Tau-kwang, 1821.
Hieng-fung, 1850.
Tungche, 1861.
Kwang-su, 1875.
Pu-yi, 1908.

Republic established, 1912.

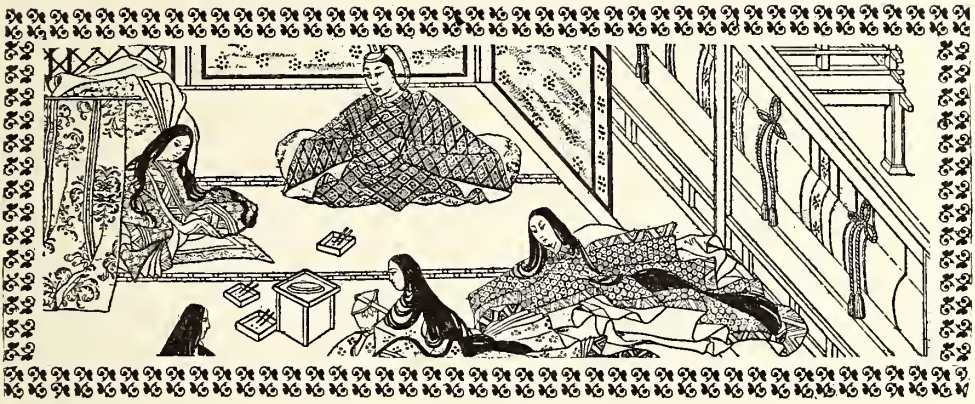
PRONOUNCING VOCABULARY FOR CHINA

[As the Chinese have no alphabet of letters like ours, there is no fixed way for spelling Chinese names. Indeed, all our spellings of them are mere attempts to suggest the Chinese sounds as best we can. For that reason, a further guide to their pronunciation seems hardly necessary. Every syllable has equal value, and all that is necessary is to pronounce it just as spelt. Note, however, that the letter i is sounded ē. A few of the names may present special difficulties.]

Genghis Khan (jăn′ghēs-kahn)
Kublai Khan (koo′blā-kahn)
Kung (koong)
Li Hung Chang (lē hung chăng)
Mukden (mook′dĕn)
Seoul (sowl)
Shanghai (shăng-hah′ĭ)
Thibet (tĭb′ĕt)
Tsi-hssi (tsē-hsē)
Verbiest (fār-bēst′)
Waldersee (vahl′dĕr-sē)
Wei-hai wei (wā-hī-wā)
Yang-tse-kiang (yăngt-sē-kē′ang)



THE ALLIES' ADVANCE ON PEKING



THE EMPEROR NINTOKU IN HIS RETIREMENT

MODERN NATIONS—JAPAN

Chapter CXLVIII

ANCIENT JAPAN

[*Authorities :* Sir E. J. Reed, "Japan"; Dixon, "Land of the Morning"; Murray, "Story of Japan"; Van Bergen, "History of Japan"; Vladimir, "China-Japan War"; Brinkley, "Japan, Its History, Arts and Literature"; Griffis, "The Mikado's Empire"; Rein, "Japan," "Industries of Japan"; Mounsey, "The Satsuma Rebellion"; Dening, "Life of Hideyoshi"; Sir Edwin Arnold, "Japonica"; Aston, "Chronicles of Japan"; Hubbard, "The United States in the Far East."]

WHEN Marco Polo, the celebrated traveller through China, returned to Europe, in 1295, he declared that among other lands he had visited an island kingdom called Zipangu. The people, he said, were highly civilized and very courteous, and their land was rich with gold and spices. This was the first that Europe had ever heard of Japan, whose present name among us is but a corruption of Zipangu, which in turn seems but Marco Polo's imperfect pronunciation of the Chinese form of the native name, *Dai Nippon*—"Great Land of the Rising Sun."

This Land of the Rising Sun is to-day the most important Power of Asia. Its chain of islands, from end to end, contains only about as much land as our own New England with New York and Pennsylvania added. But this territory supports a population of 44,000,000, nearly two-thirds that of the entire United States.

The oldest written history which the Japanese have of themselves dates from the beginning of the seventh century. It deals with gods and goddesses at the beginning, and tells how Kyushu, the most southern of

their islands, was settled by children of the Sun Goddess. Descending from the plains of Heaven, they wandered toward their mother in the golden East. Probably, when translated into plain prose, this means that some wandering Asian tribe similar to the Chinese crossed into the island from Corea.

There is no question that the Japanese are of the same general stock as the Chinese, though apparently with a mingling of other blood, especially Malay. Long before their coming into Dai Nippon it had been occupied by at least two earlier races, one a set of savages who dwelt in pits, the other stronger and yet wilder, the Ainos, a strange, dirty, hairy people, lords of the land till the Japanese came. These Ainos still survive in out of the way corners; but, though still very hairy, they have grown so gentle and peaceful that one hesitates to identify them with the fierce savages of the ancient legends. Only once in every year do they return to their old-time ferocity. They have a religious ceremony in which they worship a tame bear and end by shooting him with yells and fury. They do not know why they do this; but say that it is a custom of their remotest ancestors, handed down through a thousand generations.

The chieftain who led the Japanese out of their first settling place in Kyushu to the conquest of the northern islands is called Jimmu Tenno, and he thus ranks as the founder of the Japanese Empire. The date of this event is set by the native historians at 660 B.C.; but their early reckoning of time is very vague and not at all to be trusted.

Jimmu led his people through Kyushu along the shores of the "Inland Seas," the beautiful waters which lie winding among the islands, and around whose borders centres most of the early story of Japan. After crossing the Shimonoseki strait, his tribe—for it was then no more than a tribe—spent seven years tilling and harvesting, and building ships. At last they embarked in their vessels and sailed eastward through the Inland Seas till, at the farther end, they came to where Osaka now lies. Here they found a people similar to themselves, and fought and conquered them. They met the pit-dwellers, and Jimmu, having prepared a banquet, served it to these savages in one of their own pits. His men waited on them, and at a sudden signal slew them all.

Having thus established his rule over the southern and more fertile end of the main island, Jimmu built himself a palace in the Yamato peninsula, reigned there, and died.

The next extender of the empire was Prince Yamato-dake, who is said to have lived about the first century of our era. He fought against the savage Ainos in the east, and subdued them. One legend tells that, as he crossed the bay of Tokio with his wife, Oto-Tachibana, a storm arose, and would have overwhelmed them, but Oto-Tachibana threw out the mats that carpeted the boat, then stepped out and sat upon them, crying to the Prince that he must

go on and finish his work. Instantly the waves were hushed; the gods of the waters accepted the sacrifice of the princess. She was drowned; Yamato-dake was spared. On his triumphant homeward march from his conquests, however, the Prince died of fever and exhaustion. As his father still survived, Yamato-dake was never Emperor, but he is the favorite hero of the early legends.

We come now to the first event which, though overlaid with romance, has a fairly clear historic basis. Somewhere about the year 270 A.D. the Japanese invaded Corea. A dream declared to the Empress Jingo that there was a land to the westward of them, and that they were to conquer it.

When she prophesied this to her husband, he laughed and said: "Look out upon the open waters! Is there any land there? A lying god deceived you." Then the god was angry and struck the Emperor dead in his seat.

The Empress concealed his death, for she was to have a child, and she wanted her offspring to succeed to the throne. She dared not, however, disobey the god. Her ambition was roused, and gathering all the ships of the empire, she sailed westward and landed in Corea. Little difficulty was found in overcoming the three kingdoms into which Corea was then divided. Its chiefs were totally unprepared for this sudden invasion from an unknown land, and they consented to pay tribute to the Japanese.

On her return, the victorious Empress admitted the death of the Emperor, and proclaimed her son as his successor. There were other older sons of the dead ruler who had a better claim, but so great had become the glory and success of the Empress that none dared oppose her. So the Japanese say that the babe Ojin was emperor before his birth; and they worship him as a war-god, since even before birth he inspired his mother to the conquest of Corea.

The intercourse with Corea marks a distinct era for Japan. The tributary state, or rather its neighbor, China, was far in advance of Japan, and many new arts, though with Oriental slowness, came to the knowledge of the islanders. About the year 285 there arrived with the annual tribute a scholar, who brought Chinese books and taught the magic use of written records. The Emperor Ojin's own son became the pupil of the Corean sage.

It is of the Prince thus educated that the pretty story is told that after he became the Emperor Nintoku, he stood one day upon the hills overlooking his capital, and inquired of his followers why he saw no smoke rising from the houses. He was answered that the people were too heavily taxed to afford fuel. Nintoku fell into solemn musing, and when he saw other evidences of his people's poverty, he suddenly issued an imperial command, that no taxes whatever should be collected for the space of three years.

Instantly the land began to prosper. But alas for the poor Emperor himself! He had no hoard of treasure laid by, and soon he was penniless. His

royal palace (not a very elaborate structure in those days) grew sadly in need of repair, his imperial robes began to hang in tatters. His people came to him with presents; but he clung firmly to the letter of his command, and refused to accept them. The very men who had before grumbled under their burdens now approached Nintoku in tears to beseech him to accept from them the very necessities of life. Still he refused, and a touch of humor lightens the tale with suggestions of his lack of cleansing materials and of his unshorn beard. At last the three years ended; the land had become one of smiling plenty; the peasants flocked eagerly to Nintoku with their wealth; and he, climbing once more to the summit of the hills, beheld with proud joy the smoke that curled heavenward from every chimney.

With the introduction of writing from Corea, histories began to be compiled. None of these earliest ones have survived, but their value becomes at once evident in the way impossible legends disappear thereafter from the story of the land.

Slowly also a religion crossed from the mainland. Through all the earlier period the faith of the Japanese seems to have been Shintoism, whose principal deity is Amaterasu, the Sun Goddess, the great ancestress of their race. Shintoism, which still exists, seems to be merely the deifying of great men and ancestors. It has no priestcraft, no idol-worship, no code of laws even, to teach ethics or morality. "The Japanese," say its teachers, "do not, like foreign devils, need laws to make them good. They are naturally good, and need only follow their own hearts."

In 552 a Corean ambassador brought with him an image of Buddha, and the sacred books of Buddhism. The new faith spread slowly at first, but it was taken up vigorously toward the close of the sixth century. The court divided into two hostile parties, for and against the new religion, and it finally triumphed through the wisdom of the Crown Prince Umaydo, the real ruler during the reign of his aunt, the Empress Suiko. Umaydo, or to give him the religious title by which he is best known, Shotoku, is regarded as the true founder of Buddhism in Japan. He took pains to learn the faith thoroughly, taught its correct doctrines to the court, and established it as the state religion. Temples to Buddha and idols of the gods were erected everywhere.

Great reverence was felt for Chinese wisdom and culture; and indeed with reason, for from China came not only the knowledge we have seen, but much beside. Her system of education was introduced, the growth of the silkworm and the art of weaving silk was learned from the same teacher. So also were geography, astronomy, and medicine, though only in their most rudimentary development.

Through this period the story of Japan is but the story of four great families

of the aristocracy, and their struggles for power. The imperial race of Jimmu seem to have sunk into a state of feeble incompetence. They became mere puppet emperors, not to be overthrown, because of the intense veneration of the people, but bullied hither and thither by the aristocracy who ruled in their name. Each poor emperor was assured that it was beneath his sublime dignity to work or even to think. So sacred was he that he was shut out from the view of the common folk, lest his glorious presence overwhelm them; and so miserable became this state of exalted loneliness, that many an emperor resigned his rank and withdrew to a monastery to escape. Indeed, the emperors were mostly children, and as each grew to years of discretion, the aristocracy rather encouraged his abdication, so as to keep the power more securely to themselves. Sometimes there were half a dozen of these self-deposed emperors living at once, in the various Buddhist monasteries.

First of the great families who secured the real control of the land were the Fujiwara, who became hereditary prime ministers, and by the wealth they accumulated and the cunning of their system managed to retain their power for nearly four centuries. The wives of the emperors were taken regularly from their ranks.

They were never, however, a warlike race, and by degrees a regular military class rose in the eastern provinces, where there was always fighting against the Ainos. Amid this military class the Taira family won its way to eminence, and there was civil war, first between the clans of Taira and Fujiwara, then between those of Taira and Minamoto. For over a century the land was deluged with blood; and the struggles did not finally cease until 1188, when Yoshitsuné, the great hero of the Minamoto, pursued the fleeing fleet of the Taira, caught up with it in the Shimonoseki Strait, and destroyed it in the greatest naval battle of Japanese history. Five hundred junks, we are told, fought upon the vanquished side, seven hundred on the victorious. It was a hand-to-hand combat with arrows, swords, and spears; and scarce a remnant of the Taira succeeded in escaping, to hide forever in the mountains of the southern island, Kyushu.

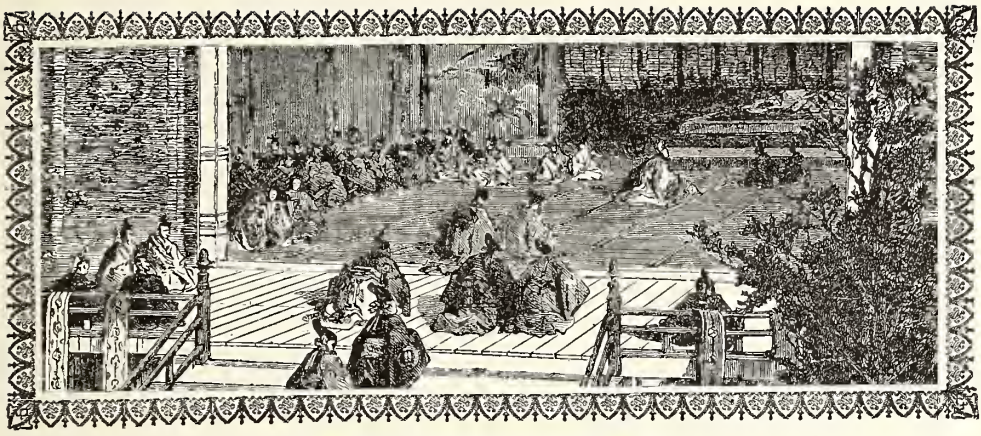
Yoshitsuné was only a younger brother of Yoritomo, the head of his house. Yoritomo had fought many battles against his foes, but now his younger brother's fame seemed likely to eclipse his own, and he grew so jealous that poor Yoshitsuné had to flee, and was betrayed and slain by one who sought to curry favor with his brother. Yoritomo killed the murderer, but profited by his act to assume the whole authority of the empire.

He erected a puppet emperor or "Mikado" of the sacred royal race, and gave him for his residence the ancient and beautiful capital of Kioto. Then Yoritomo had himself created "Shogun" or general-in-chief, with complete control of military affairs. He fixed his headquarters not at Kioto, but at Kamakura, a city

which he himself founded during his rebellion. Its site, not far from the present Japanese metropolis Tokio, was among the eastern or what were then the frontier provinces, where the Minamotos' chief military support lay.

Thus began the double system which lasted in Japan down to the middle of the nineteenth century. A mikado reigned at Kioto; and a shogun, nominally dependent on the sacred mikado, but generally controlling him, had his seat in the eastern provinces. Yoritomo was a great law-giver; and since his dual system freed his country from its long civil wars, he is remembered with affection as one of the chief benefactors of Japan.

THE JAPANESE WAR GOD



THE HOJOS HONORING A PUPPET EMPEROR

Chapter CXLIX

JAPAN IN THE MIDDLE AGES

IT was unfortunate for Japan that the great organizer, Yoritomo, died before his sons were old enough to wield his power successfully. There were plots, counterplots, and secret murders, until all his direct descendants were slain, and a child of the Fujiwara family was made shogun. Thus this second rank in the empire fell into the same contemptible decadence as that of the mikado. The shoguns were mere puppets ruled by the members of their court, among whom the Hojo family became the leaders.

It was during their ascendancy that the great Tartar Emperor of China, Kublai Khan, endeavored to conquer Japan. He thought at first that a mere command to the Japanese to surrender would be sufficient; but his envoys were received with scorn and defiance. He then sent a great fleet, which landed an army in Kyushu (1281). The army was defeated in a mighty battle, and a tempest destroyed the fleet. This is the only battle against foreigners which the Japanese have ever fought upon their own soil.

Under the cruel and grasping Hojos, however, they had little civil wars unnumbered. For over a century this avaricious family held the country by the throat, not hesitating to make war even upon the emperors, whom they elevated and deposed at will. At length, the Emperor Go-Daigo, a man in years, was placed upon the throne. His generous conduct during a famine endeared him to the people and at the same time taught him the real dignity

and power of his imperial rank. He determined to escape from his shameful position and rebelled against the Hojos.

They were able to depose him and exile him to the island of Shik-oki: but there, patriots gathered round him. Once more he raised his imperial banner; at sight of which the very forces sent to defeat him showed their reverence for his rank by joining his standard. The tide turned, and the Hojos were attacked in the shogun's capital Kamakura. The city was set on fire, and after a desperate resistance every member of the hated clan perished beneath its ashes.

Go-Daigo found it impossible to retain his power. Each different province had become practically independent, and its hereditary prince or daimio made war as he pleased upon his neighbors. These daimios, while always professing deep reverence for the "Heaven-born Mikado," had no idea of yielding their power to him. Go-Daigo was driven from his throne by one of them. Closely pursued, he fled with the imperial insignia, but died in exile. Other puppet mikados, other puppet shoguns were set up, and the rule of the aristocracy continued.

European civilization entered the islands through the Portuguese. Mendez Pinto, a trader of that nation, was wrecked on their coast in 1545. He presented the daimio of the district with a gun, taught him how to use it, and how to make powder. In less than six months the intelligent and imitative Japanese had created five hundred of the weapons, and become expert in their use. Pinto and his people were repaid by permission to trade freely with the natives.

A couple of fugitives from the civil strife in the islands fled with Pinto on his second voyage, and in the Portuguese settlements in southern Asia they became Christians. Saint Francis Xavier, the great Catholic missionary to the East, met them and became fired with the hope of spreading Christianity through Japan. The fugitives consented to return with him, and his little band landed in Kyushu in 1549. Two years later, Saint Francis himself moved on toward China, and died upon the road; but his companions remained, and the progress of the faith was rapid in southern Japan. Hand-in-hand with it, advanced the Portuguese influence and trade. In 1573, Nagasaki, the principal port of Kyushu, was presented to the Portuguese as a harbor for their ships, and it became entirely a Christian city.

By this time, however, the weakness of the Japanese central government had reached an acute stage. The local princes or daimios had become so independent, that the Portuguese thought them separate kings, and addressed them as such. In their constant wars one of these gradually extended his power over the others, and being assassinated in the moment of final victory, he left almost absolute power in the hands of his able general, Hideyoshi (1582).

This leader, Hideyoshi, is one of the great geniuses of Japan. He was of mean birth, yet, in a land wholly devoted to hereditary rank, he managed to raise himself to undisputed authority. He adopted as his standard the gourd in which he had carried water; and at every victory he added another gourd, until a whole bunch of them was borne before him, in defiant boast of both his origin and his power.

After grinding every rival under foot, Hideyoshi planned a great expedition against Corea, which had long neglected to send its ancient tribute to Japan, and had, in fact, become tributary to China. The Coreans, a quiet and peaceful race, sent Hideyoshi presents when demanded, and made every submission possible rather than fight the warlike Japanese. But the crafty general had wider plans in view, and he insisted on invasion.

By this time, almost all southern Japan was Christian after a fashion, but Hideyoshi himself was from the eastern provinces, and he did not trust the Christian daimios. He, therefore, despatched two armies into Corea, one composed of the troops of the southern princes, the other of some of his own veterans under a trusted lieutenant. The two forces failed to act in unison, and, therefore, failed of complete success. Yet they were far more than a match for the feeble Coreans, who had no regular army, and who after a little frantic resistance abandoned their land to the savage invaders. It was cruelly laid waste.

Chinese forces came to assist the Coreans, and were able to meet the Japanese upon more equal terms. Finally, such arrangements for peace were proposed by Hideyoshi as seem to reveal his secret purpose. His envoy suggested to the Chinese that Japan would promise never again to invade Corea, and that in return the deeply revered Chinese Emperor should declare Hideyoshi Emperor of Japan, and invest him with all the heavenly dignity of that rank. The ambitious general seems thus to have hoped to do away entirely with the imperial figure-heads, who for two thousand years had sat upon Japan's throne, and to take their place himself.

The arrogance of the Chinese, however, defeated his plan. He understood that they assented to his proposition; but when their embassy arrived at his court, they presented him only with the rank of a sort of Chinese viceroy. Hideyoshi tore up their papers in a rage, and his armies reinvaded Corea. That country, desolated before, was now so completely laid waste that it has never recovered its ancient culture and prosperity.

The Chinese and Japanese forces were still raging over the ruined land when Hideyoshi died. His chief general promptly recalled the troops to Japan, to make secure his own position and authority (1598). This general, Tokugawa Iyeyasu, became the founder of a new governing family, the Tokugawa. Keep-

ing a puppet mikado at Kioto, Iyeyasu had himself procaimed shogun, and established his seat of government at his own city of Yedo, now known as Tokio.

His assumption of power was not unopposed. The princes of the southern provinces rebelled against him, and a great battle was fought at Sekigahara, in 1600. The contest is celebrated by the Japanese as ending the exhaustive civil wars from which the land had suffered during so many centuries. The forces of the princes outnumbered those of Iyeyasu, but they lacked his brilliant generalship. Guns were used, and even cannon. In the end, however, the swords and spears of Iyeyasu's veterans settled the contest in hand-to-hand strife. The general was completely victorious, and achieved for Japan an internal peace which has lasted until our own day.

Iyeyasu confirmed the princes or daimios in their rank. Even the rebellious ones were allowed to retain some portion of their domains; but by appointing members of his own numerous family to rule confiscated provinces, and by intermarrying them among the ancient nobility, Iyeyasu soon managed so that a majority of the rulers belonged to the Tokugawa clan, and rebellion against them became impossible.

Iyeyasu divided the Japanese into four castes—soldiers, farmers, laborers, and merchants. The soldiers, or *samaurai*, had long been the ruling class, and they were now confirmed in their power, as a sort of nobility. Every samaurai carried two swords, a long one to fight with, and a short one to commit hara-kiri, or suicide, when fate compelled it. So high was their dignity, that they were even authorized to strike down upon the spot any member of a lower rank who failed to show them proper respect. It speaks much for the Japanese character that these samaurai did not grow to be savage tyrants. Instead they remained real guardians of right among the people, and have been the leaders, or, indeed, we may say the sole actors, in the recent marvellous reconstruction of Japan. Iyeyasu's policy, following out the work of previous centuries, has practically produced two races of Japanese, the submissive underlings—quiet, patient, almost sheep-like; and the dominant samaurai—aggressive, intelligent, and energetic.

We turn now to the awful tragedies which resulted in the suppression of the fast spreading faith of Christianity and in the complete exclusion of foreigners from the Japanese empire. The Portuguese writers tell us that the ruler Hideyoshi was first angered against their race at the time of his invasion of Corea, when they refused him the use of their ships to transport his army. But even before this he seems to have suspected them of political intrigues, and in 1587 he issued an order that all foreign teachers of religion should leave Japan. Nine monks who failed to obey the edict were burnt to death. There was no interference, however, with native Christians, nor with the Portu-

guese traders, and after Hideyoshi's death foreign monks seem to have returned unmolested.

Soon Iyeyasu began to imbibe the same suspicions of them as his predecessor had held. This is not remarkable, for the Spaniards were now struggling with the Portuguese to gain control of the profitable Japanese trade, and each of the two Christian nations seems to have accused the other of every variety of crime and plot against Japan.

In 1600, a Dutch trader, Adams, was wrecked on the coast. He found favor with the shogun, and opened his eyes to the true condition of the states of Europe. He told of the awful Inquisition, of Holland's long and but recently successful struggle against Spanish cruelty; and Iyeyasu, already suspicious of Catholicism, was horrified at the terrors to which it might expose his nation. Moreover, it must be remembered that it was the Christian daimios who had revolted against him; and it is undoubtedly true that some of these converted daimios, backed by the approval of the monks, had used force to compel their subjects to adopt Christianity.

In 1606, therefore, Iyeyasu issued a mild warning edict, calling attention to his predecessor's law against foreign preachers, and warning his people against the "false and corrupt" faith. This proved ineffectual, and, in 1614, a stern command was issued expelling all Christian monks from the country, ordering the destruction of all Christian churches, and directing all converts to the faith to abandon it.

Then ensued such a persecution as the faith has never elsewhere known. Many brave monks refused to desert their terrified flocks. Iyeyasu and his successor as well, were both determined to fight the fire with fire. Every horrible torture which Japanese ingenuity could devise was directed against the Christians, both native and foreign. This continued for years, especially in the southern island, Kyushu, and the port of Nagasaki, which had been the stronghold of the Portuguese. At first the Christians thrived under persecution, but wholesale murder wrought its purpose at last. Governor after governor, appointed by the shogun to Nagasaki, resigned his office, overcome by the horrors which he had to inflict. A crucifix was sent from town to town throughout the empire, and every person, even the tiniest child, had to trample on it or die.

At last, in 1637, there was one final desperate uprising. Christians, perhaps to the number of forty thousand, gathered in the strong fortress of Hara and defied the government. They were besieged for four months. Dutch traders aided the besiegers with cannon, though they claim not to have known that those besieged were Christian. In April, 1638, the castle was finally stormed, and every man, woman, and child within was slain. Thus ended Christianity in Japan.

Foreigners of every sort were excluded entirely from the empire. Even Japanese sailors, who had left the land, were not permitted to return. The Dutch were allowed to erect warehouses on a little artificial island, Deshima, outside of Nagasaki, and from there they traded with the people. The Chinese had a similar port. No other communication existed between Japan and the outside world for over two centuries. All progress stopped. The land stagnated.

THE EMPEROR GO-DAIGO ESCAPING TO SHIK-OKI

Reception to a European Consul in 1860

Chapter CL

THE UNITED STATES BREAKS DOWN THE JAPANESE WALL

THE time has passed when any nation or people can shut itself up in its shell and refuse all intercourse with others. Stern and rigid as was Japan, she had to yield at last. The situation was tersely summed up in the remark of an American diplomat that if she did not open her ports we would "open our ports."

No modern nation has been so peculiarly interested in Japan as the United States. Between her people and us there has grown up a strong mutual regard, which is as marked to-day as forty years ago. Several causes united to bring about the opening of the Japanese ports, though such opening was inevitable in the natural order of events. One was the greatly extended trade with China through the "opium war"; another the large proportions to which the whale fishery had grown in the hands of Americans, and the other the tremendous boom given to California by the discovery of gold in 1848. A line of steamers was established between San Francisco and China. The distance was one-fourth of the way round the world, and, if obliged to take coal enough to last the entire voyage, the steamers could carry little else beside. The necessity for a coaling station in the Japanese islands became imperative.

No persons are quicker to see the demands of this nature than our naval officers. Commodore Matthew C. Perry was among the first to understand the situation, and his skill and qualifications for the important task led our government to place the Japan expedition in his charge. He made the most thorough

preparations. He was determined, no matter what circumstances arose, to gain communication with the mikado, even if it should become necessary to use force. But that was not to be employed until all other methods failed. There is no argument so convincing to stranger peoples as the display of maritime or military power. Japan would repel any advances from us, so long as she believed she could do it with safety, but she would hesitate before angering a nation that was powerful enough to sweep her from the face of the earth.

As I have said, the Commodore made every possible preparation for the eramarking expedition. He would not grant a single one of the many outside applications to accompany him, for he knew the vexation of having any persons on his ships who were not absolutely under his authority. He despatched vessels laden with coal to the Cape of Good Hope and Mauritius to guard against any deficiency in fuel, and he took on board no end of specimens of the various industries of his country. Among these were a small locomotive and several miles of track, which it was intended to lay down for a display of the capacities of the "iron horse." A considerable stretch of telegraph wire and the necessary implements for sending and receiving messages were also included in the curiosities that were sure to open the eyes of the Japanese, who are among the most curious and ingenious people in the world.

Naturally the first step in so important an enterprise would be the presentation to the ruler of Japan of a letter from the President of the United States. This was prepared with the utmost care by President Fillmore, who saluted the Japanese Emperor as his "Great and Good Friend." In well-chosen language the Emperor was reminded of the mutual advantages to be gained by friendship and commercial intercourse, and he was told that Commodore Perry went thither to assure the Emperor of the good-will of the United States, and to make arrangements for trade and the care of shipwrecked sailors cast upon the Japanese coast, and to agree upon some spot, satisfactory to the Emperor, where coal and supplies could be had by the vessels of our country. No letter could have had a more imposing envelope than this, for it was enclosed in a box of pure gold, which nestled in a beautiful rosewood casket, whose hinges were of the same precious metal.

The Perry expedition sailed from Norfolk, Virginia, November 24, 1852, doubled in due time the Cape of Good Hope, and entered the China Sea. After calling at several islands Perry dropped anchor in Yedo Bay, July 8, 1853. He had been promised a squadron of twelve vessels, but had been obliged to send back two even of the six he had, and there remained only the *Mississippi*, *Susquehanna*, *Plymouth*, and *Saratoga*, and of these the last two were mere sloops-of-war.

The Dutch had told the Japanese of the coming expedition, and they were

prepared for its appearance. The sight of the formidable men-of-war and the uniformed crews impressed them, but, as might be expected, they tried to "bluff" the visitors. Commodore Perry, however, was more proficient at the game than they. He assumed an overwhelming majesty and loftiness and refused to allow the visitor to see him, because the caller was only an insignificant "governor." After considerable dallying, two men, said to be princes sent by the Emperor, came to receive the letter borne to them from the other side of the world. The condition was that the communication should be delivered to these princes on shore. The Commodore replied that it was not proper for an officer of such exalted rank as he to go so far from his ships, and he would, therefore, move them within easy range of the spot that had been selected.

Fully understanding the barbarian mind, the Commodore made his visit gorgeously impressive in gold lace and dazzling uniforms. In a building specially erected for the purpose, the precious letter of President Fillmore was received, the golden box opened, the document displayed, and its meaning explained by the interpreter. Now, these two princes who were foremost on the side of the Japanese were shams, although one was declared to be the First Councillor of the Empire. Through the interpreter he replied acknowledging the receipt of the letter written by the President of the United States, but explaining that his government wished to have no foreigners in the country. So the Commodore was curtly informed that all that remained for him to do was to go home and wait until a formal reply was sent to the letter.

"Very well," was the condescending reply of the great American, "you need not hurry yourselves, and I will wait till May of next year, when you may expect to see me here again."

Perry sailed for Hong-kong, and, while there, received word from the Dutch at Deshima that the Emperor was dead, accompanied with the suggestion that he defer his return to Yedo. The Commodore suspected the news was a mere invention of opponents, who were determined to frustrate his purpose. It turned out that it was the shogun who had died, but the fact did not cause the Commodore to delay his return.

On the 13th of February, 1854, the American fleet once more entered Yedo Bay, but this time it was more formidable, for it consisted of three steam frigates and four sloops-of-war. A stop was made within seven miles of Yokohama and twenty-five miles from Yedo. Then followed proposals, shiftings of the place of meeting, refusals, counter proposals, amendments, banquets, dilly-dallying, and no end of assurances of mutual distinguished consideration, which in diplomacy generally mean exactly the opposite of the words. But the Japanese in the course of time became impressed with the resolution of the Ameri-

cans, who, it was clear, would never leave the country until a treaty was secured. It took weeks to arrive at this end, but the signing took place on the last day of March, 1854, and the treaty was sent to Washington for final action by our government.

This treaty, our first formal one made with any Asiatic country, permitted American ships to enter the harbor of Hakodate, and of Shimoda near Yedo, for securing necessary supplies; shipwrecked persons of either nation were to be cared for; trading facilities and other privileges were guaranteed, and the promise made that all privileges granted in the future to other nations should also be granted to the United States. This provision constitutes the "favored nation" clause.

When you visit the Smithsonian Institution, in Washington, do not fail to inspect the specimens of bronze, lacquer, porcelain, ivory, and silks, which were presented by the Japanese government at the signing of this famous treaty. The Japanese got a great deal more than they gave in the way of presents; for Commodore Perry left with them the little locomotive and car, the telegraph and considerable wire, guns, clocks, sewing machines, charts, maps, and enough curiosities to stock several large establishments. These must have impressed the "Yankees of the East" with the immeasurable gain that would be theirs when they should secure free interchange with that great nation on the other side of the globe, where these strange things were made. The shell was pierced at last, and the darkness that had shrouded the island empire for ages was illumined by a beam of real sunlight. The door had been opened, though as yet only on a crack, and the first step taken along that career which has made Japan one of the most marvellous nations in all history.

The inevitable followed: no sooner had the success of the United States become known than other governments scrambled for a similar prize. Six months after the treaty with us was signed, one was made with Great Britain. A few months later, Russia secured one, and not long after another was signed with Holland. These were really preliminary treaties, or conventions, and did little more than open the way for the comprehensive arrangements that followed. It was specified, however, in each treaty, that whatever privilege was granted to any one nation should be extended to all the others.

Now, although Japan accepted all these proposals, it must be remembered that she did not do so willingly, but only because she could not help herself. Each nation said in substance to her as did ours: "We desire to be friends with you; it will not be our fault if we are not; we desire to trade our products for yours; you may not like it, but, begging pardon, that doesn't make the least bit of difference; we are determined to have the chance to barter or buy your goods, and we shall give you a chance to obtain ours. You have been wise in